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THE WATCHMAN.

The Future Life.--No. 6.

THE INTERMEDIATE STATE.

Religion presupposes the immortality of the soul. We cannot conceive its existence possible without a belief in this doctrine, and some knowledge of future rewards. The manifestations of the Divinity in the external world, infinite and transcendently glorious, though they might be, could never inspire man with adorable views of his Maker, and clothe him with the spirit of an humble and zealous worshiper, if he felt all the while that this brief, frail and suffering life was his only portion. The Christian, indeed, in this vain world has many pure and exalted enjoyments. But if with his present powers of thought and desire, he anticipated soon to sink into utter nothing, the darkness of such a prospect would shroud over his entire existence the saddest gloom. There never has been a time, since God has had worshippers on earth, when the future state was unknown. The ancient patriarchs counted themselves as strangers and pilgrims in this world. Very little, however, is recorded in their respective histories, of what they said of the hope they cherished. But the apostle assures us that they did look forward through faith into the very distant future for the accomplishment of promises made unto them. Very confused and obscure must their views have been. The sun was yet far below the horizon, and their eye wandered over the religious landscape amid visionary and unsettled forms. They looked into the future state through the grave. And that gloomy intervening object cast its deep shadow on all the scene beyond. Their views of the coming world were tinged by the medium through which they saw it. Hence they spoke of it as a state of rest, of sleep, of silence and of darkness, where there is neither devise nor work. The terms and phrases which the ancient worthies used to express their dim and imperfect conceptions of the life to come, became consecrated for such a purpose and continued to be employed long after the occasion of their introduction had ceased. Far brighter thoughts are found in the prophets. There the rewards of the righteous and the wicked are far more vividly portrayed. The transgressor was to be driven away in his iniquity, while the pious individual was to have every wish gratified when he should awake in the Divine likeness. Yet these objects remained quite indistinct in the far distance. Between the living and them there seemed to be a dismal, wide, and deep gulph. It remained for the New Testament to reveal that time and eternity came into immediate contact with each other. At what a memorable period in the world's history was this important fact for the first time distinctly announced. Apparently never had the prospects of humanity worn a more discouraging aspect. During four thousand years had the sages of the earth been trying all conceivable remedies for the woes of man; and all had proved in their turn the path of falsehood leading the benighted sinner into deeper error and darkness. For two thousand years the Jewish altar had been pouring out rivers of blood; and yet, in consequence, not a single Ethiopian had changed his skin, nor a leopard, his spots. Every star of hope that had shed a sickly ray over the wild waste, had set. All sober and reflective individuals must have had anxious forebodings, that the moonless and starless night, which is never to be succeeded by a morning, was fast spreading its pall over the whole race. A promise of good had been given a few years before. The star of Bethlehem arose. In its cheerful light the sons of God chanted a joyful anthem, and sages left their contemplations as brighter visions beamed from far. But the morning so ominously ushered in, was now thickly overcast. It seemed that this luminary also had arisen only to render the darkness more visible. As you follow the amazing progress of Jesus from the upper room where he sat with the twelve--through Gethsemane--Pilate's judgment hall--and the streets of Jerusalem where he was spit upon and hooted after by the rabble--to Calvary, at every step the prospect wears a darker mantle. At length while all nature, in a manner most emphatic, was giving utterance to her profound sympathy, the Sun of Righteousness, having for some time been waning, was apparently quenched. But at that awful moment, when the disciples dared only to say, that he who had hoped, it would have been he who should deliver Israel, and when the Messiah and his fellow sufferers were overshadowed by the angel of death, the Saviour assured the repenting robber, that immediately on the other side of the dark cloud that looked so frowningly on dissolving nature, an eternal day shone. "To-day thou shalt be with me in paradise." Henceforth death was considered only as the door-way, the point of transition from a lower to a higher state of consciousness. Paul spoke of being absent from the body, and being present with the Lord, as

contemporaneous events. The pious who had departed from this life, are spoken of as having entered upon their reward. "They are the spirits of the just made perfect." Believers are exhorted "not to be slothful, but imitators of those, who through faith and patient expectation have entered into the possession of promised blessings." "Blessed even now are the dead who die in the Lord." Equally near to the incorrigible transgressor is the state of torment. Such was the prevailing belief of the Jews in the time of Christ. In the parable of the rich man and Lazarus he gave his sanction to such an article of faith. For considering the state of public opinion, such language as here employed cannot be regarded as mere ornament. He well knew how his audience would understand it. "The spirits in prison" are those who spent this life in rebellion against God. 2. Not only is the future state to commence immediately after death, but the tendencies of the soul in the present life, whether they be toward light, or gloom, will there assume a far more decided character and arrive at a much higher degree of development. To the pious, the after state is much preferable to the present. This is most clearly taught. Now is the wilderness, where lawless hordes wander and the siccous blows; there is Eden, in all its freshness, beauty and innocence. It is Paradise. It is being with Christ, in the mansion of his Father, which is far more to be desired than the best privileges of earth. Let it not be supposed that death is to be a Saviour and a sanctifier. There is no other Saviour but Jesus, no other Sanctifier, but the Spirit of our God. It is very certain that many expect too much from death. Supinely do they await the change, hoping to be thenceforth completely happy. Many express an impatience to be gone, in order to be redeemed from sin, while for the present they seem little anxious to subdue the evil of their nature. Such persons will be most sadly disappointed. All the events we meet with are destined to do us good. But whether the good will be actually secured depends on our disposition. To souls of slothful temper, in whom the pulsation of the divine life is extremely languid, the vicissitudes of this world, even the more serious of them, are but of the most trifling benefit. As they are made of lead, they cannot come out of the furnace like gold purified through the fire. But the individuals originally endowed with activity and sober thought, and also deeply imbued with the new life, are like the pure metal cast without a flaw. Every stroke brings out their brightness. The rougher the contact, the more they shine. To these two classes the results of death will be as unlike as those of previous events. With the habits and dispositions established in the present life, the soul will pass into the future state. If it be inquired, "What will become of an individual, but very imperfectly sanctified?" it may be replied, that wherever true religion exists, it maintains a decided ascendancy over all the opposing forces in human nature. If any earthly being, or object is loved more than the Saviour or he is not worthy of him. Many, doubtless, think that they love Christ and seek his glory, when they have no genuine affections towards him. Apparently their own interest and that of Christ are so blended, that they imagine they are serving Christ, when in reality they only serve themselves. "But when two distinct interests are drawn forth in an open and avowed opposition, and visibly confront one another; when those that embrace one are apparently discriminated from the other, and none can embrace both, but a man must either testify a real affection on one side, or an odious indifference and neutrality, then love will appear to be love; dissimulation will be rendered impossible, and a man will be judged to love there only where he shall dare to appear. When Christ and the world, Christ and our honor, Christ and our profit, shall make two opposite parties, then is the time to try our affections." But only a few, comparatively, of all the followers of Jesus, have felt themselves placed in such a critical position as this; and therefore, their attachment to the Redeemer has never been brought to the severest test. None but such as could endure such a trial will be owned as true disciples. Though most of them are not thus tested, the Judge will know perfectly how it would turn with them, if the trial had taken place. According to the common orthodox creed, there is, in a mind of ordinary capacity, such a thing as an exceedingly low attainment in piety--such that the world may be followed with the greatest ardor, and for most of the time. But the New Testament gives no countenance to such a doctrine. In every true Christian, so to speak, the centrepiece is decidedly stronger than the centrifugal. The old man is in a dying state, though as yet his strength may not be small. Such is the condition of the believer on this side of death.

Let us now inquire what will be the effect of that change upon him. It will add a great weight to the already preponderating side of the balance. Its redoubtable blows will fall on the weakest party--it matters not whether that party be the law of the mind, or the law of the members. It is a fresh power coming to the field to close a tedious and mighty contest, by descending with all its force on the weakest side. It will be the occasion of increasing immensely the strength of piety. For it will bring the virtuous affections into more immediate contact with their objects, and will thus be the means of awakening them into an intenser action. "We shall be like Jesus," says the apostle, "for we shall see him as he is." These heavenly objects on which the heart of the Christian had already been placed, will be presented before the mind in the clearest light, and in the most ravishing attitude. While in the presence of him who sitteth on the throne and of the Lamb, the faculties of the soul will unfold apace, as a vessel spreads all her canvass before a propitious breeze--all external influences, without a single exception, will combine their mighty influences into one harmonious whole, and wait the spirit onward in its momentous and endless career. It will be completely immersed in an atmosphere redolent with piety. Its constant associates will be the elect angels, and the spirits of just men made perfect. Its habitual employments will be the sublimest studies, and the divinest praise. It will be enabled to contemplate the providences of God from a vantage ground. It will see them from above; and as to itself in their final results. Those that were before but partially understood, will appear more truly God-like; the dark and the trying will be all radiant with wisdom, grace and tenderness; while innumerable deliverances from unseen and untasted dangers and temptations will then be made known for the first time. On the other hand, those busy and distracting occupations, which have reference solely to the body and to this world, and which are so often a snare to us, will have accomplished their end, and ceased. All those affections, by whatever name they may be called, by which we are specially fitted to our present abode and duties,--the links which bind us to the clod and to the brute, which are the principal channels through which our corruption is discharged, and which are the chief avenues of temptation, will no more be needed, and will exist no longer. The state of trial will be at an end. Neither the chief tempter, nor his emissaries, will be allowed any more to approach. For the freed spirit is more than a conqueror. At every advance in holiness here the soul receives more copious communications of the divine influences. So, doubtless it will be, at the momentous period we are now contemplating. It will be filled with all the fulness of God. But all will not be alike. The difference which existed before death, will become after that event more apparent and actually wider, and will continue to widen forever. All, indeed, will obtain the victory. But one will be far better fitted to profit by the change than another. The same heaven here shines upon all. But with what immeasurably different feelings do men look at the sky! So there--the more enlarged the soul will be, the wider will be its grasp, and the more blissful and extatic will be its emotions. For all will be rewarded according to their works. Here is a strong motive for Christian diligence. In the sinner the effect of death will be most disastrous. It will be nearly the reverse of that in the case of the pious. We cannot imagine any thing more terrible. The various pursuits which now enable him to disregard the voice of conscience and the admonitions of his God, will leave him forever at the most perfect leisure to contemplate the fatal consequences of his disobedience. Then when too late he will comprehend fully the awful meaning of being hopelessly lost. The devil also, who hitherto had blinded and flattered him, will accuse him to his face. What urgent reasons, then, has the sinner, in this his day, to seek the things which belong to his peace!

Mr. Gliddon's Lectures.

In his second lecture, Mr. Gliddon treated of the arts of the ancient Egyptians. His statements on this subject were new and interesting, and his manner of presenting the statements forcible and convincing. For such is the enthusiasm of the accomplished and erudite student of the Antiquities of Egypt, that for a time, his identity seems to be lost in the sublimity and magnificence of his subject. Without attempting to give an outline, or even an analysis of his lecture, we shall only present some of the most remarkable and interesting facts developed during its delivery. Painting, drawing, and sculpture, among the ancient Egyptians, were all emblematic in one symbol; also, they were subordinate to writing, and the three operations of painting, drawing and writing

were performed by one person, the scribe. Hence it would be absurd to expect a skillful or elegant practice of these arts, in their earliest infancy, and rudest exercise. Yet in some of the specimens of drawing and painting which have come down to us, the admiration of moderns even, is excited by the wonderful accuracy with which they delineated the human countenance. Mr. Gliddon pointed to one of his illustrations, in which the forehead, nose, mouth and chin of an Egyptian king were beautifully executed. The illustrations in which several figures were introduced, evinced a high degree of skill in the art of grouping. But the body and lower limbs of all their representations of the human figure, were unnatural, ill-proportioned, and ungainly. These imperfections, he said, arose from their ignorance of the art of perspective, to which may be attributed their slow advancement in the fine arts, towards perfection. The Egyptians in all their paintings either of single individuals or of groups, have represented the males with red, and the females with yellow. The design of this was, not to convey the impression that such was the color of their skins, as has been erroneously supposed, but to distinguish the native Egyptian from the foreigner. By this means the most illiterate inhabitant of Egypt on seeing a battle or triumph represented, could at once recognise the position of his countrymen and the design of the painting. Mr. Gliddon asserted that the Egyptians knew and possessed all the different colors that are known by us. And more than this. They possessed a skill in the mixing of the ingredients that has perished with them. For instance, the white color with which they painted some of their gods and goddesses, was so intensely white, that no combination of ingredients, enable modern artists to copy with accuracy their sketches and drawings; and their only resort is, to scrape off some of that which remains on the monuments of Egypt, now four thousand years old and by grinding it again reproduce the color. These, and other facts connected with the state of the fine arts in ancient Egypt excite astonishment in those who have been accustomed to believe it a land of ignorance and darkness. The modern spectator contemplates with awe and wonder the crumbling ruins of Grecian architecture and the broken fragments of their sculptured gods and heroes. He can hardly believe that a race who lived so far back amidst the shadows of antiquity, could have attained to such an exalted eminence in these sublime arts. But, as Mr. Gliddon observed, these very Greeks derived their knowledge of these arts from the Egyptians; from the nation of Egyptians who centuries before knew and practiced them. The monuments of Grecian labor and genius sink into insignificance by the side of the Sphinx, the Obelisks and the Pyramids of Egypt. And yet these were built there, inscriptions written, and their founders buried,--their skill in painting, drawing and sculpturing, was exercised and acquired 1500 years before Christ and 600 years before Greece could rank herself among the nations--before the Israelites had been captive in Egypt--and before Moses had written the Pentateuch. The following sentences from Mr. Gliddon's Chapters in Ancient Egypt we shall quote as further illustrative of the state of their Sciences and Arts. "Philologists, astronomers, chemists, painters, architects, physicians, must return to Egypt, to learn the origin of language and writing--of the calendar and solar motion--of the art of cutting granite with a copper chisel--of giving elasticity to a copper sword--of making glass with the variegated hues of the rainbow--of moving single blocks of polished syenite, 900 tons in weight, for any distance, by land and water--of building arches, round and pointed, with masonic precision unsurpassed at the present day and antecedent, by 2000 years, to the 'Cloacum Magnum' of Rome--of sculpturing a Doric column, 1000 years before the Dorians are known in history--of fresco painting in imperishable colors--and of practical knowledge in anatomy. "Every craftsman can behold, in Egyptian monuments, the progress of his art 4300 years ago; and whether it be a wheelwright building a chariot--a shoemaker drawing his twine--a leather-cutter using the self-same form of knife of old, as is considered the best form now--a weaver throwing the same hand-shuttle--a whitesmith using that identical form of blowpipe, but lately recognized to be the most efficient--the seal-graver cutting, in hieroglyphics, such names as SNOORUS, above 4300 years ago--or even the poulterer removing the pip from geese--all these, and many more astounding evidences of Egyptian priority, now require but a glance at the plates of Rosellini."

CHRISTIAN COURAGE.--When Valens, the emperor, sent messengers to win Eusebius to heresy, by fair words and large promises, he answered, "Alas, sir, these speeches are fit to catch little children." When the emperor threatened to confiscate his goods, to torment, to banish or to kill him, he answered, "He needs not fear con-

fiscation who has nothing to lose; nor banishment, to whom heaven alone is his country; nor torments, when his body will be destroyed at one blow; nor death, which is the only way to set him at liberty from sin and sorrow. "All things work together for good to them that love God."

Missionary Intelligence.

JOURNAL OF MR. GODDARD.

Mr. Goddard is laboring in Siam. The following extract from his Journal in the Magazine embraces a review of his labors and success for the year 1843:--"Jan. 1, 1844. The good providence of God has now preserved us safely through another year, and it has been a year of multiplied blessings. We and our little ones have enjoyed a good degree of health and a quiet home, with all the ordinary comforts of life, and have been permitted to continue our labors without molestation or interference from any quarter. During the year, I have endeavored to preach in Chinese once, and about half the time, twice on the Sabbath,--conduct daily morning worship, attended usually by eight or ten natives,--perform the duties of pastor of the church,--give instruction to a class of native assistants three or four times a week,--superintend and occasionally attend a meeting every Wednesday at Sam-wang-sia (the northern part of the city,)--establish and visit twice the outstation at Leng-kia-chu,--prepare and publish two new tracts, besides printing new editions of three old ones,--superintend the labors of three native helpers most of the year,--do a little at the revision of the Chinese Testament,--and, besides, make some progress in the knowledge of the language. This last item has, indeed, received much the largest proportion of my attention, and I long for the time when, without this encumbering labor, I may devote myself wholly to missionary work. But it will be long before I realize this blessing, and I must be content to bear, in addition to other labors, those of a mere student. The labors of the past year have, moreover, been evidently blessed of God. Five have been baptized, and others now stand as candidates or hopeful inquirers. The old members of the church have manifested as consistent a Christian character as could be expected, with the exception of Chek Peo, who has continued to cause us much anxiety, and has finally joined the Catholics, simply because they will furnish him a home more congenial to his feelings than that offered him in the house of a pious brother. He will, probably, be excluded next church meeting. He has for a long time seemed to me to give but very little evidence of piety. The native assistants have improved much in knowledge, and I think, in qualification for usefulness. The monthly concert meetings have been unavoidably interrupted for three several months; the contributions for the other nine months have amounted to twenty-two dollars, or \$13.20. Three of the brethren have died, leaving encouraging ground to hope that they were prepared for their great change. The present number of members of the church is twenty-six, of whom twenty-one are natives."

"In view of all this goodness of God we are encouraged to renew our vows, and commence the labors of a new year with new consecration of heart to our work. May God forgive our past negligence, and fit us for more faithful and more successful labors in future."

NUMBER OF PRIESTS ABOUT BANGKOK.

"These items of statistics," says Mr. Jones in a letter from which the following is extracted, "I have taken some pains to gather from sources on which I think I can safely rely. When at home, I was accustomed to estimate the priests at 10,000 to 15,000, from knowing how many there were in several wats; making an average, and multiplying by the number of wats. I now learn that there is a regular register of all the priests connected with the wats patronized directly by the king, amounting to about forty. This register embraces the names of 7,300, exclusive of novices, who also wear the yellow cloth. To all these priests the king distributes a monthly allowance of money, varying from half a tical to twenty ticals apiece. My teacher is one of the distributors, and goes on the first day of every month, to the treasury to draw and pay over the money. The royal wats are, of course, most numerous attended; but besides them there are in Bangkok and immediate vicinity 100 other wats, whose occupants will vary from six to thirty. Suppose fifteen to be the average, and we have 1,500 to be added to 7,300, making 8,800. The novices may be supposed half as numerous as the priests, 4,400; or, in round numbers, all together would be 13,000."

"It will hence be seen that the king pays annually an immense sum to sustain Buddhism. But this item is insignificant compared with what he pays for building temples and ornamenting them. His whole annual disbursement directly to uphold Buddhism, in all probability exceeds the contributions of all Christian denominations in America for Bible, Tract, Education, and

Missionary Societies put together. It will be replied, "His revenue then must be immense, enormous!" It is so. That raised on the manufacture and sale of ardent spirits is 72,000 ticals [a tical is about \$6.60] per annum; that on gambling, 91,300 ticals, a triennial poll tax on Chinamen residing here, 2,520,000 ticals. To these add duties on foreign shipping, on sugar, rice, fruit trees, cocoa-nut, oil, markets, and an impost on almost every article of produce in the kingdom. "The salaries paid to government officers are a mere trifle, and besides them there are very few outgoes, except for priests and temples. When I reflect on this state of things, I cannot but suppose there is a great battle to be fought here yet before Buddhism can be displayed by our holy faith. And who shall fight it? Who will enlist in this warfare? Who?"

License to preach the Gospel.

The editor of the Christian Index, referring to the late article in the Watchman on this subject, says, he "shall keep a look out, and see if the writer is capable of maintaining the ground thus taken;" and adds: "For our part, we should like to be informed upon what portion of scripture the license system, by whomsoever dispensed, is founded. We have never been able to find in scripture any of those distinctions which prevail in the present day between licensed and ordained ministers. In apostolic times, it appears to us that every member of the church had the right to exercise the gifts which he possessed, without any special license from a human tribunal; but to officiate as an elder or bishop, he was required to be set apart by the laying on of the hands of a presbytery. "We hope the writers on this subject in the Watchman, will go to the root of the matter, and before they proceed to discuss the question by whom one shall be licensed, will give us the scriptural authority for instituting an inferior order in the ministry. When they have disposed of this subject, we should like for them to refer us to the scriptures which sanction laying corner stones of meeting-houses with Masonic ceremonies, the formal dedication of houses of worship, and installation of pastors. All of which are very common at the North and in our Southern cities. We do not object to these; we only wish to be directed to the scriptures which sustain them."

These suggestions are important and timely, and we hope our correspondents will improve the occasion to throw increasing light upon the points referred to. And when they have done so, perhaps our brother of the Index, as he manifests so commendable a desire to find scripture authority for every practice, will direct us to the scripture authority for publishing religious newspapers, sustaining Sabbath schools, missionary and education societies, associations, conventions, &c. We must either omit every thing for which no scripture command or precedent can be found, or practice some things on the ground of their usefulness, if not opposed to the letter or spirit of scripture. How is this, brother Index?

City Missions.

We publish below some extracts from the Annual Report of Rev. Wm. Howe, showing what has been done, and what are the future prospects of this cause in our city. The Report was not received in season for our last.

The number of families visited is 250. Of this number 200 have been regularly visited, and may be regarded more particularly under the influence of this ministry. These are located in different parts of the city, and present a great variety of conditions in life, no one cause of which is so apparent and universal as neglect, and the lack of sympathy and the gospel to enlighten the mind and to quicken the conscience. Leave men to themselves, shut them out from your sympathies, or suffer them to exclude themselves from these and the means of grace, and they are left to the adverse and debasing influence of a corrupt and unrestrained heart, the consequences of which cannot be described when seen. Many families remove from the country to the city, who then for the first time in their lives, forsake the sanctuary of God, and wholly neglect the means of salvation. They become in a measure contented to live in this manner, excusing themselves through the plea of necessity, until habits of indifference are formed, which are not easily overcome. Others come from foreign lands, with habits, prejudices and prepossessions which it is more difficult to remove or overcome, so that they will mingle with us, and reap the advantages of our institutions. Their circumstances are also affected by other changes and ills incident to life. Sixty families have been visited by sickness, and some with death. This has been attended with additional responsibility and labor, especially where there has been poverty and painful destitution. One hundred and thirty families have been visited in this condition, and received pecuniary aid. Some of these are not included in the number regularly visited. There are many calls for aid in various ways of which our limits will not permit us to speak. These are the families whose temporal and spiritual good has been sought. They embrace about 1000 souls. In all cases the kindest reception has been experienced, and in numerous instances, the warmest expressions of gratitude have been returned, which contribute so much to the Christian's happiness while doing good. The trials and discouragements are numerous, but it is good to mingle with men, however depressed, or into whatever obscurity cast by sin, and al-

lure them into the ways of truth and right counsels.

At the last annual meeting, it was stated that public worship had been established and sustained in connexion with the school in Friend street. It was then regarded, by some, at least, as an experiment. But another year has decided that it has been a successful one. The interest awakened in the place as a place of public worship, has continued to increase; and the anticipations then cherished have been more than realized. The number who attend upon this ministry has greatly increased; and, what is equally cheering, they have become regular in their attendance. They have become permanently fixed, and regard this as their place of worship. The Sabbath school contains 248 scholars. Should all these remain during the hours of public worship, with the parents and others who attend, the house could not accommodate them. As it is, it is filled on pleasant Sabbaths. We have a good choir, which has been well sustained. A good spirit, and a truly commendable zeal has been manifested in sustaining this very important part of public worship.

Besides the two services of preaching on the Sabbath, religious meetings have been held each Sabbath evening, and on Wednesday evening. These evening meetings have been deeply interesting, although we are few in number to sustain them. Indeed we have never had a dull or uninteresting meeting. The Lord has been with us, and blessed us.

The religious feeling that was apparent about the time of the last annual meeting, gradually increased, and a number were soon after heard to ask what they should do to be saved. The brethren felt that the Lord had heard their prayer and sent his Spirit. They besought him to regenerate the hearts of the inquirers, and to make them new creatures in Christ Jesus. We believe he graciously listened to their petitions, and brought them to exercise true repentance for sin, and faith in his name. Since the hour they found peace in believing, they have united with us in faith, love and good works, although they have not united with any church. We look for the return of such seasons. The congregation is attentive and solemn, whatever may have been their former feelings and habits.

In view of past success and the present indications at this point of our vineyard, it has become a question of deep import with us, What more can be done here? Shall accommodations be furnished for all who desire to unite with us? It is a question in which the friends of Christ, the denomination have an interest. Will you limit your ministry in its efforts and prospects of usefulness? Shall it be said to those whom you have invited to receive the gospel, that we have not the accommodations for them? It is for the churches, which have said, Go and labor and bring your results, to say what disposition shall be made of these results. If they shall deem it inexpedient to do any thing to extend these efforts, they cannot look for greater results than those already given. The question submitted for their consideration, is one arising wholly from results which they have been instrumental in securing. It will not, then, be regarded as one obtruded upon them. Although there has been the additional labor of preaching, during the past year, the other labors have been continued as in preceding years. Besides preaching twice on the Sabbath, and attending a third meeting, five Sabbath schools on an average have been visited on the same day. Other duties and incidental calls have required more or less of the time and attention of this ministry, which seems not to require explanation.

While speaking of what has been attempted and achieved, we cannot fail to be forcibly impressed with what remains to be done. We complain, and justly, of the vice and immorality of large cities--of profanity, Sabbath breaking, intemperance, gambling, ignorance and superstition--of corrupt youth and the means of corrupting them. But all these exist by our permission. Every place of corrupt influence remains open by our sufferance. Bar-rooms and theatres will be shut when the people shall demand it. The persons of which we complain, are such as our institutions have made them without the restraints of religion. Society is what we have made it, or permitted it to become. We have the power, with the blessing of God, to produce such changes as we desire. If we desire a better state of society, pure society, we have only to cause all to feel the restraints which the Bible and pure religion impose.

In conclusion, the Report presents the following important considerations to the citizens of Boston.

One thing is certain; the population of our city is increasing, and if it be true, as the history of cities and populous places proves, that with an increase of numbers there is also an increase of vice and immorality, we are not improving in a moral point of view. There is only one preventive to this increase. It is the influence of the Bible, and the restraint of its precepts and principles. In order to secure that degree of influence which shall check this current of evil setting in upon us, there must be a higher standard of personal piety, a greater spirit of self denial and devotion to the work of Christian benevolence; more personal effort, and a greater liberality to sustain the interests, which personal efforts always multiply, and also a better understanding of the sacred maxim,--"There is that scattereth and yet increaseth; and there is that withholdeth more than he meet, but it tendeth to poverty."

NATURAL DISPOSITION.--Mr. Clarke, of Chesham, used to say, when any one pleaded natural disposition as an excuse for their ill temper, "Why, I am as irritable as any man, but when I find anger or passion arising in my mind, immediately I go to my Redeemer and confess my sins, and give myself up to be managed by him. Christian, when you are in danger, like this good man, of being overcome by your sinful infirmities, remember where your strength lies, and cry out, "Do thou for me, O Lord God."

BOSTON, NOVEMBER 8, 1844.

The Prevalence of Fanaticism.

The present age has many remarkable features. It is one of great mental activity. The human intellect has been quickened and expanded, and the boundaries of knowledge enlarged by new discoveries in science, in the arts, and in the development of additional materials for history. The long prevalence of peace, the vast and rapid extension of commercial intercourse, the advancement of society in civilization, refinement, order, intelligence, morality, and good government, have rendered the present age illustrious in the annals of the world. And in no previous age, perhaps, has Christianity made so rapid progress, over so wide an extent, nor been attended with such clear tokens of the Divine presence and favor.

But notwithstanding all these encouraging circumstances, it is deplorable that so much of moral power, is absorbed and worse than wasted, by fanaticism. The time of Edwards, Tennyson, and Whitefield, was distinguished by *The Great Awakening*. The last few years have been equally distinguished by *The Great Fanaticism*. There have been such periods before, so that it may be said in regard to this modern development, "there is nothing new under the sun."

In studying the history of these periodical outbursts, we naturally inquire after their causes. Some have attributed the prevalence of heresies, and fanaticisms, in past ages, to the general ignorance among the masses of the people. This without doubt furnished an occasion, because it enabled artful impostors to work on the credulity, the superstitions, and the fears of the multitude, with greater effect. But how shall we account for its prevalence now, where religious books, tracts, and periodicals, are scattered "thick as leaves in Vallambrosa," where "the schoolmaster is abroad," and the masses of the people, in our country at least, are taught to read? Surely the prevalence of fanaticism now, cannot be wholly, nor in very great part, attributed to general ignorance.

A careful study of the subject will convince any one, that at certain periods there is an unusual share of the material of fanaticism. It may take the direction of a crusade to the Holy Land, to rescue the Holy Sepulchre from the hands of the infidels, as a religious enterprise—it may fire a Loyola with quenchless zeal to extend the sign of the Cross, and the rule of "the Church" over all the nations of the East—it may move the Jesuit to extend religion by means of holy lying and pious assassination, or to found an Inquisition for the systematic and effectual extermination of heretics—it may burn in the bosoms of the monks of Switzerland, and the Anabaptists of Munster—it may produce the shooting, and screaming, and swooning of Edwards' time—it may inspire the French Prophets, or Am Lee, or Emma Wilkinson, or Joe Smith, or William Miller, and their deluded followers—or take a variety of other forms and directions—yet in all its forms of manifestation it proceeds from one common origin—the material of fanaticism existing in man. At some periods this material is uncommonly abundant. It becomes incorporated into the churches of Christ, and when it is too abundant for their safety and peace, some heresiarch is raised up, as it would seem, by Divine Providence, to open a safety-valve, and lead off the extraneous matter which endangers the safety, and destroys the usefulness of the church of God.

These views of the subject show us, that these periodical seasons of fanaticism are not without their use. They often illustrate the distinction between real and spurious religion, in the most clear and striking manner. They are useful themes of study, to the moral philosopher and the theologian, and the facts in their development, should be carefully noted and preserved.

And it is exceedingly important that the young and ardent be guarded against the blighting influence of fanaticism. Nothing is so certain to wither and burn up the tender bud of religious feeling. The pastor well knows how hopeless is the condition of young persons who have been exposed to the ill-timed zeal of a violent and ill-conducted religious excitement, and have formed their opinion of religion from the excesses there witnessed; yet, on the other hand, care should be taken, lest in attempting to shun fanaticism, they degenerate into formality and indifference.

Christians should learn an important lesson from fanatics. When they see the immense power of active zeal directed to one object, they should learn to "be always zealously affected" in the cause of Christ. They should pre-occupy the mind with truth, and seek to fire the heart with a zeal which is according to knowledge; that so much of the energy of the world may not be perverted and wasted.

License for Preaching.

In my former remarks on clerical licenses, it was my object merely to exhibit the evil of an existing practice, and in doing this, I briefly alluded to the causes, which had been active in promoting this wide-spread evil. Now I am reconsidering the subject able to discover others which operate so fundamentally. If your correspondent deems such to be in operation I should be happy to see them stated in print. It would be quite a step in the accomplishment of my purpose that of bringing the subject before the churches.

Perhaps it will be well to specify more particularly the causes which appear to me to have produced and perpetuated the present irregular method of granting licenses to preach. The right of conferring such licenses is lodged in bodies incompetent to decide upon the requisite qualifications for preaching.

A wrong estimate of the proper essentials for the ministry is formed both by many church members, and by some among those who prefer their requests for licensure.

When this estimate has been partially or even entirely corrected, there is a lukewarmness of zeal manifested in carrying out what should be the practical results of such an amendment. There are numbers in our denomination both of ministers and laymen who consider an appropriate preparation for preaching as including a thorough education, a perfection of moral and intellectual training,

and an aptness to teach, which by the grace of God shall render the licentiate's instructions available in bringing the world under the dominion of Christ. But from an aversion to what might be considered as interfering with the independence of the churches, from a fear of being accused of "setting themselves up above their neighbors," from a modesty which shrinks from taking the lead as a reformer, from an imperfect view of the evils of promiscuous licensing, or from an unrighteous negligence they fail to act decidedly upon these convictions.

Beside these, there are several minor causes, which aid in producing this unhappy result. Among these the most efficient is a feeling of sympathy among the members of the churches for those individuals, who apply to them for approbation to preach the gospel. Such have grown up as it were among them, and a species of classism inseparable from the connection prevents an impartial judgment. Hence talents scarcely rising to mediocrity, and sometimes far below it, when united with consistent piety and a desire to become a preacher seldom fail to secure the approbation of the church, expressed in the form of a license.

With regard to the remedies for this prevailing evil they are simple, and near at hand. The subject in a distinct form must be brought before the churches. Reasoning which will destroy the power of sophistry must be resorted to in order to present it in its proper light. Drafts must be made upon the resources of mighty men. The pusillanimity of the friends of an educated ministry must give place to a spirit of enterprise, a consistent example, and an inflexible patronage of the cause; and the press, that mighty engine of reformation, must be enlisted decisively in its favor.

In view of facts, which testify to so much evil resulting from the practice, single churches should no longer assume the entire responsibility of approving the teachers of divine things. It would seem to be the most judicious plan to submit the matter in question to the decision of the general associations. Or it may be that a committee in each church composed of its most intelligent members which committee shall in all cases be bound not to act either without, or in opposition to the advice of a specified number of clergymen would accomplish the desired result. Such provisions would by no means affect the independence of the churches, for delegated authority can never impair freedom.

In no case should a license be granted where only the mere rudiments of academical education have been obtained. Without a respectable knowledge of theology the candidate should receive an unhesitating avowal, that whatever else he may be fit for, he is unfit to become a theological teacher. Clergymen should invariably refuse to assist in ordaining those who are destitute of the requisite qualifications for the ministry. I am aware that some twenty or thirty years since there existed in our denomination a custom of ordaining as administrators those who were tacitly acknowledged to be unqualified for the pastoral office; but I am happy to perceive that in a good degree this practice has gone into disuse.

The members of the Board of the Education Society should in their appropriation of its funds never confer any part of them upon individuals not possessing a respectable amount of talent, and the present precarious license of the candidate should go with them for nothing, or merely as a testimony of the church of which he is a member to his Christian character, and desire to preach the gospel.

The suggestions here made appear to me to include all the necessary remedies for this extensive evil. Others however may present themselves to those better informed on the subject.

From our New-York Correspondent.

Closing Scenes of Millirism in New York—Death in the Camp of two Children—A Vision of Inspiration—The last Meeting in Public—Canning of the Leaders.

NEW-YORK, Oct. 30, 1844. A few weeks ago, I gave to the readers of the Watchman a sketch of an attempt of the false prophet Miller, to define his position at that time, relative to the end of the world. After stating that Mr. Miller himself appeared then to be unwilling to fix upon any future time, I added that some of his disciples were not so cautious, as I had seen in a camp-meeting, at which the evidences were to be presented that the Lord would come before the end of October.

I little suspected, at the date of that letter, the scenes of folly and madness that were yet to be enacted in this city in consequence of this new attempt of Storrs, Himes, and their associates, to operate upon the fears of their deluded adherents. It is hoped, however, by many, that the last scene in the drama of Millirism has been exhibited; and I was fully satisfied that such was the case, I should be content so far as I am concerned, to let the matter sink into that oblivion and contempt to which it is destined. But I have my fears. Some of the crafty and designing men who have for years past been supported by the voluntary contributions of men and women, who were simpletons enough to believe their assertions that the world was coming to an end in April, 1843, or in October, 1844, and therefore property would be of no further use, have doubtless found this preaching and publishing Millirism to be too profitable a business to give it up so easily.

In April, 1843, and again in April, 1844, at the failure of their predictions, without doubt many supposed as strongly as they do now that the delusion was at an end; and yet we have witnessed scenes of madness and extravagance, connected with this new attempt to fix the day of the end of the world, which threw all former extravagancies into the shade. In the event therefore of a renewed attempt of these deceivers to impose upon the ignorant and the credulous, by fixing some other day for the final catastrophe, it may be well to place on record in the columns of your widely circulated paper, some of the consequences of their presumption and folly, which have recently been witnessed in this city and elsewhere.

The most affecting circumstance of which I have heard, connected with this delusion, was the death of two sweet little children, through exposure to the cold and damp night air in a camp, near Philadelphia, where their misguided parents, with a multitude of other victims of the delusion, had been encamped for two or three nights awaiting the end of the world. On Wednesday morning of last week they were found perfectly cold, stiff and dead. In some instances wives have deserted their husbands, and husbands their wives, and in others, children have been most cruelly

abandoned by their deluded and unnatural parents, and become inmates of almshouses. Among other incidents which have occurred in this city, are the following, which I state in the words and upon the authority of Mrs. Child, although I can vouch from personal knowledge of most of them. "A man who has tended an apple-stall near the Park, went to hear Mr. Higgins, and straightway gave away all his fruit and cakes, to the great delight of the children, who became warmly interested to have this doctrine spread through all the cake shops and apple-stalls. A vendor of stoves, near by, has shut up his shop, with the announcement that no more stoves will be needed on this earth. A shoemaker in Division street, began to give away all his stock; but his son came in during the process, and caused him to be sent to an insane asylum till the excitement of his mind abated."

"The other night, as Mrs. Higgins was exhorting and prophesying with tempestuous zeal, some boys fired a pile of shavings outside the window near which she was standing, and at the same time kindled several Roman candles. The blue, unearthly light of these fireworks illuminated the whole interior of the building with intense brilliancy for a moment. The effect on the highly excited congregation was terrible. Some fainted, and some screamed. Several serious accidents happened under the general rush; and one man, it is said, was so deranged with nervous terror, that he went home and attempted to cut his throat. The Mayor, and a strong array of constables, now attend the meetings, to prevent a repetition of these dangerous tricks. But the preachers say that no protection is needed; for four angels are stationed at the four corners of the earth, and they have sealed the foreheads of all the saints, so that no harm can come to them."

In New York and in Brooklyn, vast sums have been given up by those who imagined the end of all things was at hand. Part of this money has doubtless been expended in publishing the worst kind of useless trash, with which the city has been flooded by hundreds of thousands of copies, under the names of Bible Examiner, Midnight Cry, True Midnight Cry, &c. &c., confidently predicting the end on the 22d or 23d of October. The leaders in the delusion doubtless have been closed, and you or I what has become of the remainder. In both these cities stores have been closed, and on the shutters has been written the cause of this step. In Brooklyn, a shoemaker, whose wife kept a store of fancy goods, and dealt in lace and other articles, closed his store and assigned his reasons in an Advent paper as follows:

"About two weeks since, as I was sitting at my work, and desirous to follow the Lamb whithersoever he goeth, the text in Rev. xiii. 13, was impressed on my heart. I pleaded guilty, arose and shut my windows, and stopped the trade. A few days afterward, I heard and believed that the Lord will come on the tenth day of the seventh month. I then closed my own business, and have written on my windows—'Closed till the Lord comes.'"

"Now, my dear brethren and sisters, do you expect to gain admittance to the marriage supper of the Lamb, if the Lord comes and finds you dealing in the articles which the daughters of Zion have just after? See that you stand not among those merchants spoken of in Rev. xviii. 15."

H. CAMPBELL. The excitement, already tremendous, was increased to a most fearful height, about two weeks before the bursting of the bubble, by the reception of a letter from Miller himself, which was read publicly in the Delancy street meeting-house, expressing his full faith in the end on the 23d of October, and thanking "Brother Storrs for his instrumental aid in opening his eyes." Poor deluded old man!

The last public services at the meeting-house were held on Saturday afternoon, Oct. 19. On the morning of that day, I was sitting in my study when a youth knocked at my door, and desired an interview. I soon saw that he was in trouble. He held in his hand a slandering looking paper, headed in great staring capitals, IN HONOR OF THE KING OF KINGS. By inspection, I perceived it to be a copy of the Watchman. The following are large stinging black crosses. Underneath the cross in large letters, AT 5 O'CLOCK IN THE MORNING, 23d OF OCTOBER, HE WILL COME. CHILD BELIEVE IT. AT THE 9th HOUR OF THE NIGHT, JEWISH TIME. Then followed, in various parts of the paper which was some 18 inches square, a number of mysterious cabalistic sentences, closed up by the following singular account of this vision of inspiration:

"I walked to the cross on the clock striking 2, after which I was prostrated to the floor by the Holy Spirit, when the above was represented to me, but I could not understand it until it was shown me. For six mornings the Holy Ghost took me about the same time, and I had to praise the Lord when the above was gradually represented to my mind, and on the 6th day, in Baltimore, at meeting in the presence of perhaps 2000 persons, the Lord said unto me, it is enough. I arose and shouted, and spoke to the people. And on the 7th the Lord gave me a clear view of the vision of Daniel, the 70 weeks cut off, and it was revealed. The above operation continued three mornings more, (October 16th, 1844), being nine mornings in succession. C. R. GORGAS.

[Three witnesses.]

"Three men were in my room when I was under the influence of the Holy Spirit, as here related, who can testify to the truth of what I say. JACOB HENRIKSEN, DANIEL HENRIKSEN, JACOB ANDERSEN."

Oct. 7, 1844. I enquired of the poor young man what he wished of me. He told me that his father was a member of a Dutch Reformed church, but that he generally attended on my ministry and was come to me for advice. His father had neglected his business and his family and left them in want, and he did not know but they would all have to go to the poor-house. His father had been spending all his time for weeks, night and day with the Millerites, and he was sadly afraid that he would soon become permanently deranged, if he was not so already. By the persuasions of his father, the young man had that morning attended the meeting, and had brought me this paper to know what I thought of it, and to advise him what would be best to do. To use his own words, he said the people looked like a parcel of ghosts, his father, and probably most of them had scarcely eaten any thing for weeks; he found some of them shouting, some weeping, some wringing their hands in an agony of terror, and he scarcely knew what to make of it all.

I gave him the best advice in my power, and then repaired to the place of meeting. I found all the young man had stated to be true. Copies of this slandering paper were scattered all over the house, and the deluded crowd were pouring over it with looks of sadness, terror and alarm. All did not appear willing to believe in this professed revelation, but others vociferously asserted its reality, and seemed to regard it as almost blasphemous to doubt that an angel had spoken to brother Gorgas. One man in my hearing, loudly declared before the congregation that he had no doubt of the inspiration, for he had been inspired himself lately. O it was a most pitiable scene of human folly and delusion. Multitudes of women were there, each with several little children, including babes in arms. In the pew in which I sat, there were two women with nursing babes, each looking like the very picture of misery, with heads bowed down, and occasionally the tears streaming from their eyes, shaking their heads and clasping their hands, apparently in an agony of despair and terror, especially when towards the close of

the meetings it was announced by Himes and Storrs, that their work was now done, and now no more meetings would be held, but the house would be closed till the Lord came.

The agony and alarm of the deluded multitude seemed to be heightened to an almost uncontrollable pitch, when Storrs advised all to devote the remaining two or three days, in private preparation for the final conflagration which would then certainly take place; to do no more work, to eat just enough to sustain nature, and thus to await the end. He added that from the funds which had been handed in, a sufficient supply of food had been prepared and deposited at brother Doolittle's, 245 Centre street, enough to suffice for all who should apply for it, for the two or three days that were left, and then they would want food no more.

As I left the house, I could hardly help weeping at the apparent mental distress of the multitude of poor deluded dupes of this miserable imposition. As to the leaders, I would charitably hope that some of them are themselves deceived, that they are too pitifully ignorant to know any better. I cannot hope thus charitably of them all. As I looked upon the receding form of the notorious Himes, as he left the house shortly before the close of the meeting, after advising them to hold no more public meetings till Christ came, but quoting the language of Isaiah, "to enter into their chambers, till the indignation be overpast," I could not resist the impression, that this device was adopted as an artful expedient, to avoid the indignation of an outraged community, which probably he feared would overtake him, if he should stay long enough in the city to witness the failure of his own prediction. I intended to close this article, by some natural reflections arising from the whole history of this delusion, but my sheet is full, and I leave that, if you think it best to make them, for your abler pen.

Yours as ever, IOWA.

For the Watchman.

The Prophet Samuel & the Witch of Endor.

MR. EDITOR.—In reference to the article of "Beren" upon "the raising up of Samuel," I am sensible that your correspondent "D" needs no defence from me. He will however pardon me for a few notes upon the strictures of "Beren." He thinks "it is absolutely absurd to entertain the opinion that the sacred historian under the influence of Divine inspiration, could believe that the soul of Samuel, which was undoubtedly glorified in heaven, could possibly be raised from the ground." In the estimation of "Beren," then the absurdity of Samuel's resurrection hangs on the supposition of the impossibility of a soul, glorified in heaven being raised from the ground. But were not the souls of the saints, who came forth from their graves at the resurrection of Christ, and the soul of Lazarus, who came forth from the tomb, glorified in heaven previously to their resurrection? "No," he says, "it is rational to suppose that the wicked necromancer to bring from the spirits of the just made perfect, the soul of the holy prophet." Now, if the unreasonableness of the thing, consists in bringing a holy soul from the spirits of the just made perfect, why, then it is unreasonable to believe the sacred historians Matthew and John when they testify to the same thing. But if the unreasonableness consists in the supposition, that the Almighty would give such power to a "wicked necromancer," then I suppose it is unreasonable to believe that the Almighty would give power to a "wicked sorcerer" to utter one of the most splendid prophecies on record; or that Christ would give power to Julius, "a devil," to cast out devils and "raise the dead?"

But if it was not Samuel "in very deed," who was "raised up," then, who was it, on that occasion, that so accurately predicted the overthrow of Saul and his sons "on the morrow?" Was it the witch herself? But would God empower a "wicked necromancer" to utter such a certain prophecy? After all the confidence which I am disposed to place in the conclusions of "Beren," I must think that the "speculations" of "D" upon this matter will be found to be the truth of God's holy word: "speculations" which I think "D" is abundantly prepared to defend.

From our Washington Correspondent.

Extensive Preaching—Sabbath Schools—Maryland and Virginia Lands—The launching of the "St. Mary's" Sloop of War—Flag Slaves—Election in Pennsylvania—Slave dealers—The President's trip to Virginia—His Lady.

WASHINGTON, D. C., Nov. 2, 1844. I always like, Mr. Editor, to have an opportunity of looking at your last paper before setting down to write my Saturday summary of the week's gleanings and musings. But thro' the fault of your mail boy or of Uncle Sam's mail carriers yesterday's paper has not come to hand.

I see that an abler pen has been taken up in reply to "W." on "Extensive Preaching." I presume it is the pen of a New Englander. Your correspondent perhaps by some will be considered a southern Radical; but he would rather bear the character of a middle ground Conservative. There is truth doubtless on both sides; and if any questions and suggestions of his may serve to bring out the mature thought of older and abler minds, all he wishes is gained.

Now let me give your indulgent readers a glance at passing incidents in our city for the last two weeks. I believe I have at some former time alluded to the fact that there is some little rivalry between Protestants and Papists in our city manifested in efforts in the Sabbath school cause. Most of the Protestant schools have united in a Sabbath School Union. The members of the Union observe the Monthly Concert together on the second Monday eve of each month and also hold occasional public meetings on Sabbath afternoons. The annual meeting was held on Sabbath, Oct. 30, when the annual Report was read by the Secretary and addresses were made by President Bacon, of the College, and others. From the Secretary's Report it appears that there are 23 churches connected with the Union; viz. 6 Presbyterian, 6 Methodist Episcopal, 5 Episcopal, 3 Baptist, 2 Methodist Protestant, and 1 Lutheran. These schools have 334 teachers and 2,604 scholars. In the Papal schools are about 900 children and in the Unitarian about 50. At one of the Papal schools I learn they have two teachers for each class; one to teach in the school, the other to go about and pick up scholars. Is it not a good thing to improve upon? The standing principle of Sabbath schools, the generous design of Robert Raikes is too much forgotten. The children of pious parents make up too often the Sabbath school.

This is well so far as it goes; and yet is there not reason to fear that pious parents shift the responsibility of the religious education of their children on the Sabbath school teachers, forgetting that injunction of Paul, which no time or circumstances can ever annul, "Fathers train up your children in the nurture and admonition of the Lord?" There is many a future Marston among the ragged little boys that are playing on the Sabbath in the outskirts of our cities; and it requires only the kind care of a Sabbath school teacher to lead them to Christ and to usefulness in his Church. And might not many in our churches who feel incompetent to be teachers and who yet wish to do something for the Sabbath school, might not many such find an ample field of usefulness by going about on the Sabbath morning picking up the poor and neglected and bringing them to the Sabbath school?

I saw recently something of interest to the farmers of New England. It was a letter from a distinguished agriculturist in Albany, N. Y. to another in this city. Northern farmers are beginning to turn their eyes to the once fertile but now exhausted and barren lands of Virginia, of Maryland, and to a land of promise. These lands are fast being deserted by their former proprietors; for, completely run out as they are, they cannot with the Southern mode of culture sustain the planters with their retinue of negroes. They are offered for sale at a very cheap rate; and enterprising Yankee farmers, who do their own work and do it well, can soon bring them up again to their original fertility. The letter to which I allude was a letter of inquiry; but one whose answer must be such as to lead to large purchases in these neglected lands. I am no prophet, Mr. Editor, but a straw will show which way the wind blows. Your keen Yankee speculators have filled their pockets out of the proceeds of Eastern and again of Western lands; and now on the next tree they gather windfalls from does not grow on southern soil.

On Thursday, of last week, a new sloop-of-war, called the "St. Mary's" was launched at the Washington Navy Yard. She went off in superb style in the presence of a vast concourse of our citizens gathered on the shore, in club boats and steamboats. She is pronounced by amateurs in these matters an admirable specimen of naval architecture.

I mentioned to you sometime ago the rage for flag staves which seems to have infected both the great political parties here. I alluded to the dedication of an immense pole raised by the Democratic party in front of the Globe Office. Another of nearly equal dimensions—175 feet in height—has just been raised by the Whig party in front of the City Hall, on one of the highest elevations of the city and conspicuous from every part of the District.

To-day is a time of great political excitement. The election returns are coming in from Pennsylvania, and all is anxiety to hear the result. Precautions have been taken to prevent collision between the different parties. When the return from the elections of State officers were coming in they were reported from Baltimore by Professor Morse's Telegraph; and an immense crowd was gathered around the Telegraph Office and the Post Office building to listen to the intelligence as it was announced by the obliging attendants of the Telegraph. Arrangements have been made within a day or two by which the Telegraphic communications are reported to a committee of each party who bear them immediately to the head quarters of their respective parties where they are publicly announced. Thus any collision of the two parties in the moment of excitement is guarded against.

Quite a controversy has been going on between the leading organs of the Whig and Democratic parties—the *Flag* and *Intelligencer*, in reference to a flag-staff bearing the names "Polk and Dallas," erected over a noted slave engaged in the business of buying up negroes in this unprofitable region, and transporting them for sale to the new and fertile lands of the Southwest-States. It is an exceedingly lucrative traffic, but there are few men to be found who will engage in it. In the newspaper contest to which I have alluded, the Democrats contended that the proprietor of the slave depot is a Whig, acting in collusion with Whigs, and that he erected the pole for political effect; while the Whigs have strenuously contended that the man is a Democrat. I have alluded to this simply to show the state of public feeling in reference to the slave traffic between the States. Very few, even among slaveholders, can be found who will not denounce in most unqualified terms, the selling of negroes to be transported to a southern market. It is regarded as a cruel and barbarous thing; and most slave owners will make a large sacrifice when obliged to sell a slave, rather than to dispose of him to these land sharks. No wonder either political party shrink to acknowledge such a man.

The President has recently made a short visit to Virginia, but returned to Washington on Wednesday last. Walking in the grounds of the President's house this eve, (it has been a delightful Indian summer day) I had for the first time a fair view of his young bride. They were rambling quite retired through the garden walks, she without bonnet or shawl. She is tall, well formed, with round, full and handsome features, with dark hair and rosy cheeks. But if you would see her as a President's bride, you must see her soon. For I could not but think as I saw them rambling there, they are taking one of their last leisure strolls through these grounds; for soon chill winter will be here, and throw its cold cloak over the green shrubbery; and before spring comes again, another foot will tread these halls, and another merry laugh ring here. And what a lovely thought, it floats a moment admired by children, and suddenly—where is it? You have approached too near—you have touched it—and it proved to be nothing.

Yours, W.

The Spirit of Popery.

The American Tract Society have been engaged of late in publishing a number of very useful works. Among them is a pocket volume of 375 pages, bearing the title at the head of this paragraph. It is neatly printed and bound, and illustrated by several beautiful plates. Among them is a lively picture of a Tezetz selling indulgences, the eloquent and piously trader, in his robes, lauding them from the pulpit, while the old and young are crowding around his clerk, to pay their gold

and procure a license for iniquity. Another represents Philip IV, of France, leading the horse of Pope Clement in a public procession. A third exhibits the procession of palms at Rome, on Palm Sunday. There are twelve plates well executed. The book consists of a series of sixteen letters from a father to his children. We know not who is the author, but he is evidently a man of extensive information, who understands how to write in that simple and perspicuous style which interests the minds of the young in important subjects. This book is worthy of a place in every family library, and will be thought by those who examine it, a good Christmas or New Year's gift. We hail such books as adapted to the wants of the times—adapted to prepare our rising youth for the great controversy of the coming age.

THE CHRISTIAN REFLECTOR'S ATTACK, ON THE LETTER FROM THE FRAMINGHAM CHURCH, AND ON THE WATCHMAN. As the editor of that paper has seen fit to attack and censure us for admitting into our columns Rev. Mr. Johnston's letter, and in so doing to introduce to public notice matters properly belonging to personal, confidential intercourse, we have concluded to set the subject in its true light by stating all the facts, so that the public may judge who has, and who has not, acted kindly in this affair, and on correct editorial principles.

The facts are these: Mr. Johnston, the pastor, read a letter from the Church in Framingham to the Boston Association, in which they spoke very freely of the tendency of certain practices in the ministry, and the influence of a certain very popular question book in extensive use among the Sabbath schools within the limits of the body. The editor of the Reflector, in his notice of the meeting, severely censured "the pastor of the Framingham Church," as having committed "a breach of privilege" which he "hoped never again to see in the Boston Association"; adding, "we excuse the brother on the ground that he is a foreigner, and we presume unacquainted with the objects and usages of Baptist Associations in America."

As this was said entirely *ex cathedra*, sustained by no reasons, no attempted statement of the objects and usages of Associations, and was so severe in its bearing, we read it with surprise at the time, but entertained no thought of animadverting upon it, either in public or in private. Being present in the "ministers' meeting" about two weeks after, the subject was introduced, and several—all who expressed an opinion—disapproved the course of the Reflector. Mr. Johnston has never spoken to us personally in reference to it, and we knew nothing of his intention to write about it, till some time after this, he addressed a private note to us, saying that he had prepared a reply to the Reflector's attack, and sent it to that office some weeks before, but no notice had been taken of it; and a king if we would publish it. A press of duties preventing an immediate reply, Mr. J. in another letter which he had occasion to write us, repeated the inquiry. We replied, in substance, that we could decide on the admission of no article till we had seen it. It was sent, and being deemed by us advisable—a decision which it turns out had previously been confirmed as correct and just in itself by the editor of the Reflector—was placed in the printer's hands, and put in type for our columns.

Before our paper went to press, the fact of our having received the communication, becoming accidentally known to the Agent of the N. E. S. S. Union, he called upon us, and also the author of the Topical Question Book, to request earnestly, that whatever might be our course in relation to it, the S. S. Union and the author might not suffer any needless attack; to which we readily acceded. They then informed us, that Mr. J.'s communication had been put in type for the Reflector, but at their request was laid aside, on their agreeing to pay the proprietors of that paper the expense of furnishing an equivalent matter.

These new facts presented a new and somewhat embarrassing aspect to the question. The communication had come before us in the proper way, with an earnest desire that it be immediately published, to rectify a public wrong which the writer deemed himself to have suffered; and which had now remained undressed for five weeks, yet no notice had been taken of his rectification, although his communication had lain in the office of the Reflector the greater part of that time. Ought these new facts to reverse a decision acknowledged on all hands to be correct or at least sustained as just by the decision of the editor of the Reflector himself? To refuse Mr. J. a hearing, or any other form of redress from any quarter, was contrary to our "sense of justice." And what alternative was there?

Should we have gone over to the editor of the Reflector to tell him that if he would not insert it we would? He would have regarded that course as very impertinent, since, for reasons which we were bound to believe were satisfactory to him, he had already refused to insert it. Our sense of propriety would not suffer us to attempt to coerce, or even invite him to reverse his own decision. This case stood not alone, but involved a principle. The question was not simply whether Mr. Johnston should be heard, but applied to every church and pastor in like circumstances. If the considerations presented should induce us to deny this request, then any other church and pastor might be denied a hearing, and lie under an unjust imputation, lest their reply might occasion an inconvenience to some other party. What then is our office in this case?

The editor of the Reflector tells us he has refused to publish communications sent to him, "finding fault with the Watchman." Very likely; and no doubt for good reasons. But we do not see what that has to do with this case, unless we are to regard this as an intimation that we had no better motive in our course than to find fault with him. Such an intimation we do not take.

But he continues: "We have uniformly said, 'If you have any difficulty with the Watchman, with the Watchman settle it; it is no concern of ours.'" True, as the newspapers say, it is important—*if true*. We think we can recollect—though our recollection of injuries is very weak—some instances of gratuitous, and rather ungenerous fault-finding with the Watchman in the columns of the Reflector. A single, and very short sample must suffice. Our readers will remember that an article entitled, a "Review of Mr. Knapp's Sermon," found its way into our columns, in our absence, and was actually struck off, before we knew of its existence. Yet, although the editor of the Christian Reflector knew these facts, and knew too, that we were placed in circumstances of peculiar delicacy, which we would not publicly state at any hazard, and knew, moreover, that the columns of the Watchman were open to a communication from Deacon Gilbert, which contained as large a distillation of gall and spleen as we recollect ever to have seen in the same number of lines, besides an obvious, and we fear a willful untruth. Let us should overstate the case.

"Of the willfulness of this untruth, every one must judge from the facts. The Deacon says that we arrogantly gave it publicity, whereas on the inside of the envelope, and as it may be pleasant to our brother editor, to see this piece of brotherly kindness and—verbatim, and entire, with the Deacon's own italicizing. It may be found in the number for May 23.

For the Christian Reflector.

MR. EDITOR.—With mingled feelings of shame and indignation, I have just read an article in the Christian Watchman, styled "A Review of Mr. Knapp's last Sermon at the Tremont Temple on Evangelism."

The article alluded to needs no review or criticism. It is, in itself, a sufficient exposure of the spirit of its author, and of the feelings of those who approvingly could give it publicity. I was present and heard the sermon but can recognize hardly a single quotation, that has even the semblance of truth or fairness in it.

Opponents of evangelical religion may copy the article by giving the original publishers credit, but excepting such, I doubt whether there is a religious periodical of any kind in the country, in which such an article would appear.

Boston, May 22. T. GILBERT.

Yet we have never complained of this, and would not have mentioned it now, but to ward off another unjust attack.

The editor of the Reflector says, "It is the editor of the Watchman who deems it for the edification of his readers to fill his columns with communications of the spirit of Mr. J.'s, and reflecting severely on the course of a brother editor, we have only to say, that his judgment or his readers differ from ours."

As to the spirit of Mr. J.'s letter, and its severity, we are willing it should be compared with that above quoted; yet he knew that was gratuitous and unequalled for, whereas in this case, a church and its pastor, feeling deeply injured, were denied redress. As to the complaint, we think they would have relished it better, if he had not said them in the same article that he had Mr. J.'s letter in type for them; and the superiority of his judgment would have been more conspicuous, but for the same reason.

In regard to the main question in debate, it is not a little singular that the editor of the Reflector does not either defend the ground he assumed, or acknowledge his error. He calls the letter from the Framingham church, "a disquisition on the prevalence of Unitarianism in this region," whereas it had special reference to certain practices and books which they regarded as objectionable and injurious. The Reflector says, this is "a breach of privilege;" yet in the same paper is a long article entitled "IMPORTANT ACTION," in which the passing of a resolution by the same Association on the subject of slavery, is highly approved and lauded. So the editor of the Reflector considers the sins of men's thousand miles off, a very proper and important subject of associational action; yet should a church, in its annual epistle, "abridge" its views of influences directly affecting its own spiritual interests and those of its sister churches, on the notice of the body, it commits "a breach of privilege"!! If Baptists can be made to follow such light as this, we have greatly mistaken their principles and character.

